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The REVIEW of RELIGIONS

Editor—A. Q. Niaz, B.A.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

Malfoozat-i-Ahmad

[Translated from *Malfoozat-i-Ahmad*, published by Sh. Abdul Hamid, Railway Auditor, Lahore.—*Editor.*

July 20, 1901.

The Promised Messiah remarked that the matter of one's health and the safety and strength of one's *Imān* (Faith) was entirely in the hands of God.

A man present referred to an objection made by some one to the effect that Maulvi Abdul Karim had expressed himself too strongly[1] in his writing. Hazrat Ahmad said in reply : For everything there is a proper time and a proper occasion. If a man saw a maulvi defiling a mosque by perpeterating some monsterous wickedness in its sacred precincts and denounced that wickedness in strong words, he would be justified in doing so. But a man who had no sense of proportion, who could not see the right occasion from the wrong one, was liable to make an error. When a man spreads falsehood, and uses unseemly language, and deliberately persists in that course, all decent men must adjudge his

1. The context is not clear as to which writing of Hazrat Maulvi Abdul Karim the reference is made here.—*Editor.*

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because man has abandoned the worship of God and with his heart and soul he is yearning for grabbing the wealth of this world. These disasters might have been delayed had I not come, but with my advent the wrath of God and the working of His unseen designs which were being kept secret have now bean made known, just as the Lord has said "We do not chastise unless we send out an apostle". Those who repent will be sheltered and those who fear before the disaster makes headway will be pitied. Do you think you will he protected from these earthquakes, or with your own designs you will save yourselves? Never. Man-made schemes will be of no avil on that day. Do not think that America has been visited and your country is safe. I see worst times are in store for you. O Europe! you are not in a state of quiet and neither are you so, O Asia! O thou dwellers of Islands! No false deity can save you now. I see cities razed to the ground and habitations desolate. The one true God kept quiet for a time and obscene things took place before His eyes but he took no notice. Now He will show His Majesty with anger. Let him, who has ears, hear, because the doom is not distant. I tried to bring all people under the protection of the Lord but it was imperative that the writing of fate should be fulfilled."

The Promised Messiah passed away in 1908 and soon after his departure the world is witnessing one disaster after another which has no parallel in history. The plague in India and the epidemic of influenza in 1918 are both unparalleled disasters. The last Great War and the present world war are unparalleled calamities. The earthquakes in Japan, India and Turkey are similar disasters. But just before the occurrence of these great disasters God said to the Promised Messiah "A warner came to the world but the world accepted him not, but God has accepted him and shall manifest his truth with mighty attacks". How True! The world rejected the warner and now, just as the Lord had said to him, the world is experiencing one wrathful attack of God after another.

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Elsewhere in his book called "The Baraheen-i-Ahmadia" the Promised Messiah has stated that the disaster which mankind will shortly witness is called "earthquake" in the revelation of God which was revealed to him but it was just possible that this disaster may not be actually in the form of an earthquake, it may just be some other tribulation from heaven which in the revelation of God had been given the name of earthquake. As in this war large cities were to be razed to the ground and thousands of innocent men, women and children were to be killed, hence in the Quran and in the revelation of the Promised Messiah this war is given the unique name of Earthquake.

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FOUNDERS OF RELIGIONS DAY

The Fifth Annual Meeting in Calcutta

The Fifth Annual Founders' of Religions Day organised under the auspices of the Ahmadiyya Movement was observed in Calcutta when a largely attended public meeting was held by the local Ahmadiyya Community at Wellington Square at 4 P.M. on Sunday the 7th November, 1943. Sjt. Santosh Kumar Basu, ex-Minister, Government of Bengal presided.

Representatives of different religions such as Zoroastrianism, Buddhism, Hinduism, Christianity and Islam spoke on the lives and teachings of the propounders of their respective religions and offered their heart-felt thanks and congratulations to the Ahmadiyya Community for providing an opportunity for such annual intercommunal gatherings, and stressed on the love and service of humanity practised and preached by those illustrious persons as a necessary corollary to love of God, and drew the attention of the vast gathering to the imperative necessity of closing their ranks and devoting their whole-hearted attention to the one task of alleviating the sufferings of distressed humanity at this crisis, specially in the history of Bengal where God's creatures have been dying in thousands every week owing to starvation, famine and pestilence.

The president in course of his speech stated that :—

" The highest lesson that one could draw from the lives of the great Founders of the world's religions, was that the service of humanity was the service of God. Work was worship. That was the great lesson which we should take to heart to-day and translate it into action."

Here, in India, Sj. Basu proceeded, the life currents of various religious systems had flowed in, enriching

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its culture and civilisation. There had been religious conflicts in the land but generally the country proved to be a venue of amity and concord and mutual understanding among the great religious faiths of the world.

Mr. Ardesher Dinshaw B.E., speaking on Zoroaster, said that the Message of Zoroaster was that of one God. According to him human peace and happiness depended on Mental development and that was engendered by him by the trinity of good thought, good word and good deeds.

Mr. D. N. W. Padmapuran, speaking on Gautama Buddha, stated that he gave up a princely heritage for discovering the way to the removal of human sufferings and taught that man was the architect of his own destiny and the product of his own thoughts, a discovery made 2,500 years after by modern psychologists.

Mr. Suhrid Krishna Basu Jyotirbhusan F.T.S., of the Bengal Theosophical Society, speaking on Sri Krishna, summarised his teachings and said that according to Bhagavatgita Srikrishna admonished humanity to surrender themselves completely to God and annihilate their selves and live an active, patient and enthusiastic life according to their respective deserts and religions and to cultivate a spirit of service to humanity and give up hypocrisy and selfishness which is the Karmajuga of the Gita. The ideal of the Gita, said the speaker, was universal. In conclusion he thanked the Ahmadiyya Community for this benevolent innovation pregnant with immense possibilities.

Speaking on Jesus Christ Mr. J. K. Biswas, M.A., J.P., traced the history of Palestine at the time of his advent and referred to the Jewish expectation of a saviour from Roman tyranny and their keen disappointment when he gave them the message of the Kingdom of God, and not of the Jews, their conspiracy against him and the event of Crucifiction—and said that unless and until the teaching of peace taught by Jesus was practised, there would be no peace on earth. Hu-

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manity, said the speaker, should realise the sonship of God and therefore the brotherhood of man.

Kumar Saradindu Narayan Roy M.A. speaking on the Holy Prophet Mohammad said that Islam meant peace, surrender to Allah—hence His attribute "Salam"—"the abode of peace." Brahma also meant the Supreme one without any rival. According to the speaker Avatars meant supermen and not Gods incarnate. He believed Ahmed of Qadian to be an Avatar trying to build a new World by introducing Prophet Day and Founders of Religions Day meetings. No such force according to the speaker appeared in India after Ramkrishna. He then referred to the intensely practical nature of the teachings of Islam, its five daily prayers, fasting, Zakat or the 2½ p.c. tax on incomes for the good of the poor, the Hajj or pilgrimage to Mecca, its equality and fraternity. Sixty crores of Muslims throughout the world, said the speaker, were an evidence of the spiritual influence of the Prophet of Islam. In conclusion the speaker referred to the teaching of the Prophet regarding service of distressed humanity.

Speaking on the same subject Maulana Zillur Rahman, Ahmadi Missionary, said that the Holy Prophet Mohammad appeared when the human race stepped into adolscence and prescribed in the Holy Quran a complete course to convert humanity into one undivided nation transcending all geographical, racial and other kinds of barriers. The speaker then referred to the teachings of Islam regarding politics, economics, equality, etc. and said that the Creator seemed now to have decreed the unification of the entire human race.

Maulvi Syed Badrudduja, Mayor of Calcutta, speaking on the same subject said that the Prophet wanted to establish peace by fighting the forces of evil. Islam had not been preached, he maintained, at the point of the bayonet. Its strength lay in the fact that it gave to people the noblest conception of democracy. Its strength lay also in its purity and sublimity. In Islam there is no room for parochial patriotism or sectional nationalism. The speaker

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appealed, in the name of suffering humanity, in the name of their semi-nude mothers and sisters, to close up their ranks and exert themselves to face the problem which conrfonted them to-day. By being of assistance to the needy, they would be serving their God.

Swami Sampurnanda spoke on Hinduism and Sri Ramkrishna. In course of his speech, the speaker referred to the prevailing appalling death roll in the country due to starvation and said that the advent of a Sri Krishna was required these days to rouse the manhood of India with a view to the removal of the sufferings of distressed humanity by humanitarian services.

Speaking on Hazrat Ahmed the founder of the Ahmadiyya Movement Mr. D. A. K. Khadim, Secretary Calcutta Ahmadiyya Association, said that he (*i.e.* Hazrat Ahmed) came in fulfilment of prophecies contained in the Muslim, Christian, Hindu, Buddhist, Parsi and other scriptures regarding the advent of a reformer in the latter days and he was therefore the Mehdi for the Muslims, Messiah for the Christians, Krishna for the Hindus.

Continuing, the speaker referred to the doctrine of toleration preached by Hazrat Ahmed on the basis of the Holy Quran and traditions and how under his teachings Ahmadies are required to believe in Ram, Krishna, Buddha, Zoroaster, Confucius and others as Prophets of God.

Continuing the speaker said that, it was by following this Krishna alone that the manhood of India, nay, that of the whole world could be fully armed with the necessary armaments of piety, godfearingness, and love of fellow creatures so as to effectively fight the forces of evil which are working havoc in the world.

Speaking on the same subject Maulvi Mohammad Salim Ahmadi Missionary said that the belief current among Muslims regarding advent of a bloody Mehdi was a great hindrance to Hindu-Muslim unity. Hazrat Ahmed, said the speaker, most empha-

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tically proved the doctrine to be against the Quranic verse : " There is no compulsion in religion ". The speaker then put forward the scheme of Hindu-Muslim unity as preached by Hazrat Ahmed :—

(*a*) No one should criticise other religions for such things as may exist in his own religion also.

(*b*) The advocates of different religions should publish a list of their authentic books to which the critics of other religions should confine their criticism.

(*c*) Or better still, criticism of other religions should be abolished altogether and critics should confine themselves to an exposition of the beauties of their respective religions.

Hazrat Ahmed further proposed, said the speaker that those portions of history, true or false, consisting of accounts of persecutions and oppressions committed by Hindu or Muslim kings and potentates in India should be expunged for ever from books on Indian History so that new generations may not inhale the poisonous atmosphere radiating form the same.

Regarding the stoppage of cow-killing as proposed by Hazrat Ahmed, the speaker said that an agreement be signed by ten thousand Hindus to the effect that they would regard the Holy Prophet as they regard Ramchandra, and Krishna ; ten thousand Muslims would then sign a similar agreement not to kill cows. The number has been put at ten thousand only to give the agreement a national importance and whichever party would break the agreement would be liable to pay an indemnity of Rs. 3 lakhs. This is not, said the speaker, an unjust demand on the Hindus in view of the fact that Ahmedis regard Ram and Krishna as Prophets of God.

The meeting which was attended by a record gathering terminated at about 7-30 P.M. with a vote of thanks to the chair.

D. A. K. Khadim.

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A MISNOMER

P. O. Box 418,
Lagos.
27-10-43.

To

The Editor,

The Review of Religions,

Qadian.

Dear Sir.

Assalomo alaikum. With reference to the advertisement for the posts of a "Principal" and a "Vice-Principal" for a "Muslim College in Lagos" published in your esteemed journal for August 1943, under the caption "The Ahmadiyya Movement-in-Islam, Nigeria", I am to inform you that the title "The Ahmadiyya Movement-in-Islam, Nigeria" is a misnomer. I have *no objection* to any Ahmadi young man coming over here for business. All that I wish the public to note is that there is no Body or Society in existence here under the name and style "The Ahmadiyya Movement-in-Islam, Nigeria" which is connected with the world-wide Ahmadiyya Movement with headquarters in Qadian and of which I am the *only* accredited representative in Nigeria. The title in the said advertisement is a mere misnomer.

Yours truly,
Alhaj F. R. Hakeem,
Representative of
The Ahmadiyya Movement,
Qadian.

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AHMADIYYA CENTRAL MOSQUE IN LAGOS

Address on the occasion of the Opening Ceremony by Alhaj F. R. Hakeem

Sisters & Brothers,

First of all I thank God who has out of His Mercy granted us the power to erect this sacred house, the door of which I am just about to open. We are a poor community and we did not ask for any assistance from anybody, although two or three Christian friends, some Muslims and some of our sister-missions in Nigeria kindly sent us voluntary donations. It is out of God's sheer grace that we have been able to complete this mosque. There were many impediments in our way; poverty, as I have just said, was one. Secondly, as you all know, it is very hard to obtain building materials now-a-days. But God has helped us to complete this house for His worship and I thank Him once more for the grace He has bestowed on us.

Beside the sum of Rs. 5,000 which, as I announced on the occasion of laying the foundation stone, was given to us as a grant from the headquarters of our Community in India, all the money expended on this building was subscribed by our members in Lagos: they not only subscribed money but also worked with their own hands. As every one passing this way on Saturdays and Sundays could observe, all of us—men women and children—could be seen working here. Despite this free labour the building has cost us pretty near one thousand pounds.

Next I thank our master, the Amir-ul-Momineen Hazrat Khalifa-tul-Masih II, who, notwithstanding the heavy demands on our central treasury, so graciously permitted that this generous sum of Rs. 5,000 be given to us from the Baitul Mal.

Then I thank all our guests, who despite the difference of their views with us, have taken the trouble

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of coming here at this very inconvenient hour of the day and have thus stretched out to us the hand of co-operation and, sympathy on the completion of this our humble effort in the cause of Islam and humanity.

Then I avail myself of this opportunity by requesting those present and, through the courtesy of the press, others who are not present to understand the purpose of their creation and try to achieve the object for which the best men of the world, the Messengers of God, the brilliant stars of the spiritual heavens, like Abraham, Moses, Jesus and Muhammad (on all of whom be peace and blessing of God) have laid down their lives. These holy persons came into the world to establish the unity of God, love of the Creator, piety of the soul, loftiness of morals, true sympathy for the poor, real protection of the rights of men and the union and true equality of mankind. And these are the virtues which people are now a days sadly neglecting. And this is the ideal to which the House of Allah invites us, the call to prayers, sounded from the mosque, drawing our attention to the Oneness of God, conregation to the blessings of union, rows of worshippers to the teachings of equality, the Imam to the benefits of organisation and the last words, *viz.* "Assalam-o-Alaikum" (peace be with you) to the spread and establishment of peace. Hence if we build mosques in the name of God we should manifest those lofty teachings of which the mosque is the outward symbol. We should try to cultivate the love of God in our hearts, should reform our morals, establish the freedom of conscience, bring about union and equality and should look after the poor and needy. It was for the fulfilment of this object that God raised in the present age the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian (peace be on him), and it is this mission of his which the Ahmadiyya Community is trying to ful-fil by sending out missionaries, and this mosque has also been erected to achieve the same end.

In the end I pray to God that He may accept this humble and sincere effort of all the members of the Ahmadiyya Community, both women and men, and that He may provide means for the growing

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conduct accordingly or be guilty of moral weakness in the face of wickedness. What respect can we have for a man who, when the occasion demanded it, could show no heat of feeling for the honour of the Holy Quran. The quality of resentment and anger in man is not a superfluous quality ; it is not a bad quality in itself : only its misuse is bad. Some one once said to Hazrat Umar: " Before Islam you were a man prone to violent anger ; how is your anger now ? " Hazrat Umar replied: " My anger is the same as before, only now I have learnt to use it at the proper time." If man is to suffer every wrong and show no resentment at all, then it would appear it was wrong of God to have created this quality in him. No quality engrained in the nature of man is bad in itself. It becomes objectionable only when it is abused. The Holy Quran does not bid us to take everything meekly lying down; it orders us to be guided by the requirements of the occasion ; where the occasion demands meekness and humility it directs us to become humble as the dust, where sterner steps are indicated it allows us to have recourse to them, and where forbearance and forgiveness promise to bring about an improvement it expects us to have that largeness of heart. If an honest and obedient servant commits a fault, he is to be forgiven; but there are people who only increase in wickedness if they are not called to account for their misdeeds. In their own interest and in the larger interests of Society such people must be punished. And the theory of its teaching apart, by the example of its actual practice even the New Testament countenances hard language. Look at the expressions used by Jesus in regard to his opponents. " Serpents," " generation of vipers " (Mt. 23 : 33), " a wicked and adulterous generation " (Mt. 16 : 4), " dogs and swine " (Mt. 7 : 6), " thieves and robbers " (Jn. 10 : 8), and other such expressions come readily to mind in this connection. Even God has cursed those who uphold lies and falsehood.

Hazrat Ahmad, in the course of the conversation remarked. The Holy Quran has given two instances to illustrate the condition of a true Believer. One is the example of the wife of the Pharaoh who was always

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prosperity of this mosque, and may He make it for ever and ever a centre for promulgating the views of purity, piety, justice and love, and may this place prove a sun of spiritual light radiating forth in this country and in all the countries around the blessed beams of the Heavenly light of the holy Prophet Muhammad, the Chosen One of God, the Seal of the Prophets, and of Ahmad the Promised Messiah, the Prophet of God, the vicegerant and reflection of Muhammad (may peace and blessing of God be upon them both).

O Lord God, may Thy glory be manifested in the world and may this mosque erected by Thy humble servants prove a means of exaltation of Thy name, and a means of creating in the hearts of Thy servants feelings of love and sincerity.

O Lord God, bless all our guests who have so kindly assembled here and come to honour us by their presence. Amen.

Press Cuttings

"Friday next, August 27, will be a red letter day in the annals of The Sadr Anjuman Ahmadiyya, Nigeria Branch, when the First Ahmadiyya Central Mosque at 21 and 23 Ojo Giwa Street, Lagos, will be opened. The cerrmony will take place at 12-45 p.m. after the congregational prayer.

It will be remembered that the Foundation stone of this Mosque was laid on March 12 this year by Dr. Chaudhri Sir Muhammad Zafrullah Khan, LL. D., K.C.S.I., etc., Judge of the Federal Court of India, with whom were Sir Azeez-ul-Haq, High Commissioner of India in London and Sir John Collville, Governor of Bombay. The ceremony was presided over by His Excellency Sir Bernard Bourdillon, the retired Governor of Nigeria.

The Mosque which could aptly be described as a venture of faith compares favourably with any modern building and it will be remarkable that no outside help was solicited for building. It was built by subscriptions by members of the community and by grant from the Head-quarters in India.

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Most of the work has been done by members themselves as free labour and they be could seen working on Saturdays and Sundays.

Alhaji F. R. Hakeem, Ameer of the Ahmadiyya Community Nigeria, will preside over the opening ceremony and will give an address.

Members of the Building Committee are Messrs. B. B. Balogun, Chairman, S. O. Bakari, Secretary, Y. A. Junaid, Treasure, A.G. Thani, J.A. Ishola, H.A. Dosumu, Hassan Abdullah, E. A. Olokodana and B. I. Akodu.

—*Daily Service.*

As a fitting climax to the impressive ceremony in connection with the opening last Friday, of the First Ahmadiyya Central Mosque in Lagos, the officers and members of the Sadr Anjuman Ahmadiyya Community headed by Maulvi F. R. Hakeem, held a series of receptions and luncheon parties, at the Mosque Premises 21 and 23, Ojo Giwa Street, Lagos.

The first of the series of successful functions came off on Saturday, when members of the Islamic Society of Nigeria and other leading Moslems and Christians were entertained to luncheon while Mr. L B. Augusto, President of the Islamic Society acted as the Master of Ceremonies. The toast of the Sadr Aujuman Ahmadiyya was proposed by Councillor H. A. Subair, Manager, National Bank, and responded to by Maulvi Hakeem.

On following day, Sunday, another grand and successful luncheon party at which several hundreds of guests including Moslems and Christians of all demoniations was held at the Mosque premises, Mr. S.Y. Ottun, President of the Young Ansar-ud-Deen Society, acting as the Master of Ceremonies. In a speech which was well received Maulvi Hakeem expressed his great pleasure at the presence of the guests which he considered as a sign of their goodwill. He had the greatest pleasure in introducing Mr. Ottun as the Master of Ceremonies.

At the close of the luncheon, Mr. Ottun in a short but impressive speech congratulated. Ameer Hakeem and the Sadr Anjuman Ahmadiyya Comm-

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unity on their splendid effort and wished them greater success in their missionary activities.

After prayer said by Alfa I. B. Ajose, the first luncheon party dispersed making room for others to partake of the rich dishes provided. It was indeed a a very successful function and quite an enjoyable time was spent by all present.

Among those present were Messrs. Hadj Nuraini, Dr. A. H. S. Tinbu, Messrs. J. A. R. Ogunro, M. J. Dickinson, A.B. Ayeni, W.T.A. Funsho, J.F.Y. Olorunkoya, D.P. Souza, E.A. Oluwhole, Alli-Mujtaba A.B. Gbajuma S.O. Gbadamosi, Hadjs R.A. Ajala, S. Oji kutu Abdu-Salami, M. Tijani, Messrs I.D. Olokodana, M.L. Adewusi, A.B. Kasunmu, Y.J. Thanni, S.O Bakari B.B. Balogun, B. I. Akodu, J. A. Yusuff, H. A. Docemo, H. Abdullah, J.A. Ishola and others.

—*Nigerian Daily Times.*

Another great stride towards the progress of Islam is the first Ahaddiyya Central Mosque at Ojo Giwa Street, the opening ceremony of which was performed on Friday last, August 26.

The ceremony started at 12-45 p. m. and the large number of notable personalities that witnessed it was an evidence of the wide popularity which the Sadr Anjuman Ahmadiyya enjoys among the different sections of the Muslim community.

After a short opening prayer the Ameer, Alhaji Maulvie F.R. Hakeem delivered an impressive address in the course of which he said all thanks must be given to God who had, out of his mercy granted them the power of erecting the sacred house for His worship.

They were a poor community and did not ask for any assistance from anybody although two or three Christian friends and some sister missions in Nigeria kindly sent them donations Beside the sum of Rs. 5,000 which was sent to them from the headquarters in India all the money expended was subscribed by their own members who also did free labour in the building of the Mosque.

Thanks, he said, must also be given to their

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master, Amir-ul-Momineen Hazrat Khalifa-tul-Massih (II) who notwithstanding the heavy demands on the Central Treasury so graciously allowed the granr of the 5,000 rupees.

After thanking the guests for honouring their invitation, the Ameer said he would take the opportunity to request those present and others who could not come to understand the purpose of their creation and try to achieve the object for which the best men of the world have laid down their lives. These holy persons came into the world to establish the unity of God, love of the Creator, piety of the soul, loftiness of morals, true sympathy for the poor, real protection of the rights of men and the union and true equality of mankind.

In conclusion, he prayed that God may accept the sincere effort of all members of the Ahmaddiya community and that He may provide means for the growing prosperity of this Mosque and make it for ever and ever a centre for promulgating the views of pusity justice, and love.

This interesting address was followed by the opening of the main door after which the Mosque was opened for inspection. It was an evidence of superb structural construction and those who are associated with the Mosque, building of the particularlp the Builhing Committee deserve the chorus of congratulations that been pouring on them.

Those present included Messrs J. M. Dickinson, J. A. R. Ogunro, T, M. Asuni M. I. Pampam Hadjis. Mamudu, Danmole, Eleji Kamaru Okunnu, Amusa and Shittu Ojikutu, Messrs. P. D. Souse, S. A. Bafarin. A. A. Alli Owe, J. F. Y. Olorunkoya, P. B. Oshuntolu, Dr. Tinubu, Councillor J. T. A. White.

There were representatives from the following branches of the movement. Otta, Ijede, Ilesha, If while letters and telegrams of congratulations were sent from Kano, Jes, Okitipupa, Zaria and Ondo.

—Daily Service.

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IMPORTANT NOTICE

In the August issue of the Review of Religions (English) there appeared an advertisement as follows :

" The Ahmaddiyya Movement in Islam, Nigeria, requires the services of two Muslim graduates " etc. etc. This advertisement purports to be from the Joint Secretaries, Ahmadiyya Secondary Education Committee.

It is hereby notified that the body spoken of in this advirtisement has no connection whatsoever with the world wide Ahmadiyya Movement of which the centre is in Qadian and of which the present head and Khalifa is Hazrat Amir-ul-Momineen Mirza Bashir-ud-Din Mahmud Ahmad, Khalifa-tul-Masih II.

Chief Secretary to
Hazrat Khalifa-tul-Masih.

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beseeching the protection of God against the tyranny and oppression of an arrogant and wicked royal spouse. This is the case of those Believers who time and again stumble and fall, and as often as they fall they hate themselves for the weakness. These are the people who are said to have *Nafs-i-Lawwāmah* and their best endeavours are directed to master their evil inclinations. The other kind of Believers are those who stand on a higher elevation. They do not only strive to steer clear of evil: they also try to grasp the good and practise it. The case of these has been likened by God to Mary of whom the Holy Quran says : نَفَخْنَا فِيهِ

Every true believer who attains to an eminence in purity and the fear of God, he becomes like unto Mary and God blows into her through His grace a stronger, newer, purer life which is the son of that Mary. This is the meaning which Zamakhshari too has given of this verse. He says that this verse has a general application to all Believers. If we reject this view of its having a general application we are faced with a serious difficulty because in the *Hadith* it is said that no one is immune from the touch of the devil except Mary and her son. This would seem to imply, however, that the devil, God forbid, had a sway even over all the Prophets of God other than Jesus—a view which on the very face of it is absurd. This verse therefore in fact points out that every true Believer who attains a given eminence in purity, the spirit of God is blown into him and he becomes son of Mary. There is moreover a prophecy embodied in it that in this *Ummat* an *Ibn-i-Mariyam* would be born. It is very strange that while people give to their children such names as Mohammad, Isa, Musa, Yaqub, Ishaq, Israil and Ibrahim, they seem to think that God should not call anyone by the name of Isa or Ibn-i-Mariyam even if He wants to.

A question having been asked on the point, the Promised Messiah said : Prayers offered with a non-Ahmady as *Imām* are no prayers at all for they are not acceptable to God. Only those prayers bring forgiveness and solace which are offered behind a righteous and God fearing *Imām*. In *Namāz* lies the key to blessings

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of all kinds ; it constitutes the means for the acceptance of prayers with God and the Imām holds the position of an advocate in regard to the petitions we submit in the course of *Nawāz*. When there is darkness in the heart of the Imām himself, what light or blessing can he bring to those who follow him in prayers.

Hazrat Ahmad remarked: The Jews are vont to say that they would plead before God that according to His word in the Book of Malachi Alias was to precede the Messiah; that nowhere had He said that what was meant by this was the advent of a Prophet like unto Alias in the form of John the Baptist ; and that if they had failed therefore to accept the Messiah, it was not their fault. The case is very similar of those Muslims who are waiting in these days for Jesus, the son of Mary, to come down from heaven.

The conversation turned to the question that Jesus having said to the Jews that John was the Alias they were expecting, they went to John and asked him if he was Alias and John denied it, which led the Jews to reject Jesus Christ. The Promised Messiah said: On this occasion the Jews must have asked their question in some misleading words and cunningly confused the issue. How was John to know the mischief in their hearts which lay at the bottom of their innocent question? It is wrong to suppose that the Prophets of God know everything at all moments. Had this been so the Holy Prophet could not have had any cause for anxiety when some evil minded people threw an aspersion on the character of Hazrat 'Aeshah.

At another stage of the conversation Promised Messiah said: A great argument which shows that Books of the New Testament in our hands are not the genuine and original Gospel of Jesus Christ is this that in the Holy Quran God says that a Prophet is always sent speaking the language of the pcople to whom he is sent. Now we all know that the language spoken among the Jews in the days of Jesus Christ was Hebrew, but not a shred of the New Testament exists in that language. The originals of the present Books of the N. T. are in Greek. Evidently Jesus did not speak to the multitudes nor teach his disciples in Greek.

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Hazrat Ahmad said that temporal governments have academic and departmental examinations success in which is a necessary condition of acceptance and promotion in service. This practice is in accordance with *sunnatullah* (practice of God). He also confers higher ranks upon his servants only after they have been examined and tried. The trials and difficulties which the Holy Prophet had to pass through would have broken down any other man in his place.

July 26th, August 1, 1901.

Excessive rainfall at a place was mentioned in the course of conversation, such as had given rise to apprehensions of severe damage. The Promised Messiah said: People go to extremes in regard to the commandments of God; and in reply God too goes to extremes, so to say, in His dealings with them.

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THE GREAT DISASTER

(K. B. MOHAMMAD DILAWAR KHAN)

The great disaster which in our life time has been inflicted upon mankind is depicted both in the Quran and the Ahādith (traditions) of the Holy Prophet Muhammad. In the first four verses of the chapter called 'The Pilgrimage' we find a description of the present world war which distinguishes it from other similar wars.

"O people ! guard against (the punishment of) your Lord ; for the earthquake of the hour is a grievous thing."

In this verse the present war is called 'the earthquake'. As in the shaking of an earthquake buildings and populations suffer most, hence no other word than 'earthquake' could better describe the present war. Large and beautiful cities of Europe have been razed to the ground by aerial bombardment and thousands of men, women and children have been killed by the falling debris ; hence this war is called 'an earthquake' in the chapter and it is the most appropriate name that should have been given it. This war is said to be the punishment from the Lord on account of the iniquities of the people and those who are aware of the sort of life that Europe lived when this disaster overtook it will testify that Europe deserved this heavenly punishment. It is no use to dilate in this article on the immorality that was rampant in Europe or the state of irreligousness that was creating grave doubts in the mind of its people regarding the existance of God. This 'earthquake', the Quran says, will be a 'grievous thing' and Europe knows it is 'grievous'. Then this Earthquake is called the "earthquake of the hour" which means that this is the same earthquake to which the Prophets of God like Jesus Christ and others had made reference in their books,

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and that it will be a prelude to the final doom of mankind.

"On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and thou shall see people intoxicated, and they shall not be intoxicated, but the chastisement of God shall be severe."

In the above verse there is a reference to the seperation between mothers and their children on account of the great confusion and danger that this war will bring about. We all know that from several big cities of the combatant nations small children have been evacuated to places of safety. And if census could be taken of women who had abortion on account of nervous break-down caused by intense aerial bombardment, then their number will be found to be very large. "Berliners are scurrying to shelters"—"Berliners were sent again scrambling for shelters when the sirens sounded in the capital. No body works, washes or shaves and Berlin looks like a gigantic criminal colony". Such is the picture drawn in the above verses. An observer seeing large numbers of men and women running in the streets when alarm of an aerial attack is given would think as if all the people scrambling for shelters were intoxicated. They are not intoxicated, says the Quran, but appear like that on account of the chastisement in the shape of aerial bombardment which God has visited upon a sinful people on account of their transgressions.

"And among men there is he who disputes about God without knowledge and follows every rebellious devil. Against him it is written down that whoever is taken by him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire."

In these verses we find that one reason why people are chastised is due to the fact that in such people there are those who dispute the existence of God and study and follow the dogmas of

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rebellious writers who are compared to the devil. The reference may as well be to the rebellious leaders of some combatant nations who have no fear of God and are steeped in materialism and are therefore styled 'rebellious devil'. If the inhabitants of these unfortunate countries continue to read the books of such 'rebellious devils' and do not desist from following their leaders, then surely the result of such conduct on their part will be obvious. The leadership and friendship of such 'rebellious devils' will bring upon them a catastrophe which is called the 'chastisement of the burning fire'. It is this 'chastisement of the burning fire' which is being experienced by the combatant nations in this war. Land, sea and air have all joined hands in sending out 'burning fire' to chastise the people of Europe on account of their following and befriending the 'rebellious devils'.

In another chapter of the Quran called 'the Food' there is again reference to this great chastisement which one day will overtake Christendom.

"When the desciples said: O Jesus, son of Mary! Will thy Lord consent to send down to us food from heaven? He said: Be careful of (your duty to) God if you are believers. They said: We desire that we should eat of it and that our hearts should be at rest, and that we may know that thou hast indeed spoken the truth to us and that we may be of the witnesses to it. Jesus, the son of Mary, said, O God, our Lord, send down to us food from heaven which should be to us an ever recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistance, and those art the best of the providers. God said, I will send it down to you, but whoever shall disbelieve afterwards from among you, I will chastise him with a chastisement with which I will not chastise any one among the nations."

The interpretation of the above verses is quite obvious. God granted the prayer of Jesus and is ever since sending down food to Christendom which is a source of ever-recurring happiness to them. But this food and the 'means of subsistence' were subject to one

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condition, and it was a hard condition because it was stipulated that "whoever shall disbelieve afterwards from among you, I will chastise him with a chastisement with which I will not chastise any one among the nations." What a terrible doom was to be faced by Christendom as a result of their disbelief and ingratitude. God granted means of subsistence and ever-recurring happiness to Europe as a result of the prayer of Jesus for his followers but Europe disbelieved afterwards in Muhammad, the holy Prophet who came to give witness on the righteousness and Prophethood of Jesus and thus proved their ungratefulness. So the chastisement referred to in 'the Pilgrimage' is the same chastisement which is pointed out in 'the Food'.

"We do not chastise unless we send out an appostle" says the Quran. The apostle was Hazrat Mirza Ghulam Ahmad of Qadian who claimed to be the Promised Massiah, and who claimed to be so in the last decade of the last century. I translate the following from his book Haqiqat-ul-Wahi, which was published before 1908.

"I have been informed by God of the coming earthquakes, some of which will show the spectacle of the day of resurrection. There will be such a great bloodshed that human blood will flow forth. Even birds and animals will not escape this slaughter. The earth will witness such a disaster as it has never witnessed since man was created. Many buildings will be razed to the ground as if man had never habitated them. Along with this destruction other disasters will burst both from heaven and earth in hideous forms, and on their appearance man will be struck by their extraordinary nature because in the books on natural science they will have no parallel. These events will create a lot of bewilderment in mankind because they will not know their significance. Many shall be saved but many shall perish. The days are near, nay, I see they are almost at the door when this world will see the spectacle of the day of resurrection. Not only earthquakes but many other tribulations will appear, both from heaven and earth. All this will happen

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